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trite saying that the nation

The question of some further opening up  
China to foreign commerce has lately at-  
tracted considerable attention. The treaty  
ports are numerous continually, and form  
several points of contact with the natives of  
the different maritime provinces, but it is  
generally held that, so far, foreigners  
have touched the fringe of the great  
Chinese Empire, and that, owing to the  
very imperfect means of communication  
between the bulk of China is still practically  
closed to foreign commerce. The govern-  
ment, however, does not seem to realize the  
claims of the journey of BLANKET, GORAN,  
HARAKU, GU, DIEN, PANGKE, and  
others, are still practically sealed  
locks to the foreigner, and the light thrown  
upon their remoteness and capabilities by  
those enterprising travellers could be only  
too fully appreciated if they were not so  
strictly limited to the narrow range along  
which they journeyed. This country which  
has been sometimes styled Farther China  
comprehends the provinces of Shensi,  
Szechuan, Szechow, Kwichow, and Yunnan.  
Of these Szechwan is by far the most impor-  
tant, and contains more than one-third of  
the population; Szechuan is a kingdom in itself,  
and contains an area of 166,800 square miles  
and an estimated population of about  
twenty-two millions. That part of the  
United Kingdom is only 120,657 square  
miles, and that of France 220,966.

Szechwan is about one-fourth larger than  
Britain and Ireland and about the same  
size as smaller than France. Yet this great  
country, with its 22,000,000 inhabitants, can  
only be approached by the Upper Yangtze  
in small native boats which take sixty-four  
days to make the passage from Kiangsi to  
Kwangtung, the main market and thencefor-  
ward the port of the province. In spite  
of distance, the heavy cost of  
freight, and the multiplied impost, some  
foreign goods do find their way into  
Farther China, but, as may be imagined,  
in very small quantities. Very few facilities  
exist for shipping minerals or other bulky  
goods, and it cannot be doubted that a  
large demand for them would spring up, and  
that consequently a profitable export trade  
could be developed.

The province of Szechwan is blessed with  
a mild and genial climate, a productive  
soil in many portions, and an inexhaustible  
store of mineral wealth. It produces grain, tea,  
silks, metals, sulphur, and coal.  
Gold is found in the beds of the rivers, and  
is washed above Lu-tung bridge and near  
Tachien-tai. Mr. BAXER, during his travels  
through Western Szechwan, was once taken to  
Ta-ch'ih, a mountainous district where the  
minerals are intermittently worked, and  
near Lo-an-ming, and that the most pro-  
ductive yielded six ounces of the metal for  
every pound of ore. Owing to the disorders  
and misadministration of the country, very  
little work went on, the mining operations  
are conducted on the smallest scale, and the  
spoils of the mine are in the hands of the spoil.  
Mr. BAXER also tells us that sulphur abounds  
in the mountains round Tachien-tai; and  
Mr. LITZKE, speaking at the last meeting of  
the China Branch of the Royal Asiatic So-  
ciety, gave some particulars of a very fine  
coal mine to the north-westward of the  
city of Chungking, the mining appliances  
his mine might speedily be made highly  
commensurate, and the coal might be sent  
down in steamers of light draught to Han-  
chow and Shanghai. It is not, however, on  
its mines alone that Szechwan need rely for  
food and flourishing trade, for the  
provinces lying at distant ports, and  
surrounded, is well supplied with a vast  
amount of valuable produce for export. At present  
the inhabitants have no incentive to ex-  
tension beyond the supply of their own  
wants. Even that peculiar Chinese lux-  
ury, opium, is produced in the pro-  
vince, in quantity sufficient for local con-  
sumption, and the surplus, which is made  
under transit, passes from Hankow and  
Ichang, altogether are passed inconsiderable.  
The province has suffered through many  
troubles and vicissitudes, is isolated to a  
great extent from the eastern provinces, and,  
although fairly prosperous, remains in a  
backward state, and has scarcely come into  
contact with the outer world. Mr. BAXER found  
abundant proof during his travels that Szech-  
wan has been settled by the Chinese only a  
comparatively short time. He says the natives  
of KANGSU and KAI-LING as min-  
ority races, who came here back then to  
the Ming dynasty, about 1645. The  
present Chinese inhabitants are nearly all  
descendants of immigrants who came from the  
east under the present dynasty. A large  
portion of Szechwan is still occupied by  
savages, by various aboriginal tribes—  
Mantzu, Sibans, and Lolos.

The Szechwan people are considered as  
inferior to those of the Chinese empire,

# THE POSITION OF WOMAN IN CHINA

poor or less abundant in all countries, that is, where the parents are poor and callous. There can, however, unfortunately be no question that whereas in European countries the murder of infants is looked upon as a crime pure and simple, in China it is considered to a very great extent by public opinion, as a necessary evil. It is not, therefore, Government, and it is not practised by the well-to-do and middle classes; but that it is extremely prevalent among the poor is well established, not only on the evidence of Europeans who have had abundant opportunities of observing the people, but also by the fact that it is the practice of female infanticide on the subject. *THE M. C. Daily News* in its "Abstract of Peking Gazette," under date of October 4th, publishes a memorial from the Governor of Kiangsu and the Literary Chancellor of that province reporting that they have taken in obedience to Imperial Decree to suppress the practice of female infanticide, "they were informed by the Grand Council that His Majesty had issued a Decree referring to the memorialists a memorial from WANG PANG-tai, an attendant of the Hsu-hu Yuan, who had called attention to the efforts of a previous Literary Chancellor for the suppression of the crime of female infanticide. While admitting that this immorality is inhuman, and subversive of social morality in so small degree, the memorialists observed, 'higher in regard than that of other provinces.' In obedience to earlier instructions from His Majesty on this subject, orders were given to the local authorities to enforce the notable and gentry to devote their attention to the suppression of the crime in their immediate vicinity, those officers, who had orders to compile and publish short rules upon the subject. During the past few years founding societies have been organized in each department or district on a scale commensurate with their respective wants or capacities, and these have not failed to be effective; but his Majesty's orders have been issued, and the compliance only partial in many instances, and the memorialists are interested in the matter was often broken to pieces. In view of the state of things, PAO-shan, the Literary Chancellor especially directed the officers of the various departments to enforce the orders on a scale, and to be especially instant in their exertions at the examination seasons, as the success of their exertions might be considerably restricted in consequence of their not being possessed of punitive powers; the territorial authorities were called on to combine with them, towards being given to the parents, and to be especially instant in their exertions at the examination seasons. The result of this system had been that nearly every Department and District town has now its Foundation or Orphanage for the receipt and maintenance of children that have been abandoned. The financial condition for the purpose of this condition is established in the early years, which have been followed by successive seasons of war and flood, has prevented the universal spread of these establishments, and the continual neglect of the Memorialists. In obedience to His Majesty's latest commands, however, they have given positive orders to the territorial and provincial authorities of the province to carry out the system that was in force, and these instructions have been amplified by the issue of proclamations in the joint names of the Memorialists, which embodied certain stringent rules prohibiting the crime of female infanticide." Here we have not only a valuable insight into the extensive roots deep down in the social system of the country, but we have equal evidence that it is condemned by the authorities and that efforts are made to eradicate it. But it is not mere admonitions, slight punishments and the establishment of founding institutions that will stamp out the crime. For this we must look to the moral and healthy public opinion as to the proper position of woman and the recognition of her just claims to consideration equal to that accorded to the opposite sex. That growth, however, can hardly be very rapid until we have a wide dissemination of the best thoughts of the West in education. To quote again from Mr. Owen's speech at the meeting of the Peking Missionary Association—"In the Female Classic we are told that women at most invariable and need constant teaching. The two signs of women are said to be chastity and obedience. The first is a proverb which says 'The absence of talent is a virtue in woman.' A glance over the book prepared for the instruction of girls show with painful distinctness the low estimate which they are held. For boys there are such books as the 'Yin-yang Classic,' the 'Thousand Character Classic,' the 'Great Learning,' the 'Four Books,' and the 'Sung-ching,' containing the best thoughts of the best men of China. Contrast with these the book

agent of the household, the Female Four Books, a much more pretensions work, we have little more to say. It is a book of precepts, and of the same kind as the Obediences, and the Four Virtues. Much is said in this book about female deportment." Such is the light in which girls are regarded in China. It is inevitable, however, that *women* should "usque heri" in the eyes of the Chinese, and in conversation, and Mr. Oakes goes on to tell us that "the Chinese have some very just sentiments regarding women, and in some things acknowledge her influence and power. household management all depends upon her. A woman who neglects her husband and home is fully recognized as a failure. Her sayings as when the wife is virtuous, if husband's faults are few; and when the wife's virtues what need to fear poverty? The mother's influence over her children is well understood. The mental character of the child is determined from the father's moral disposition from the mother. Her influence is supreme and all pervading during childhood. Children, too, are required to yield the same reverence and obedience to the mother as to the father, and the laws of mourning for both are the same. It is more than probable that the Chinese have the low ideas of women which they seem to do. Their history contains many illustrious female names." Ability and strength of character in a woman are, however, regarded amongst the people generally as exceptional and not altogether commendable. The influence of women is regarded simply as a drudge, and it is only when she becomes the chief intruder in the family that she commands any special approbation the respect which is woman's due. So long as women are locked upon as they are, and are not allowed to interfere in the affairs, and the efforts made by the authorities to suppress it, as by the Governor and Literate Chancellor of Kiangs, must necessarily fail to strike at the root of the evil.

Hongkong has had a surfeit of pseud

philanthropy: it has seen its criminals pitied and compassed while their victims were left without sympathy. Residents here are in the twenty parts of China have seen a more misdirected philanthropy, one of gross exaggeration, the same term being used to describe the same thing, the national crime, and calling for a ruinous war from India to benefit a Governor of Madras without help from the three hundred and thirty who in the English metropolis are the victims of the same crime, and by which they can expiate under the plea of philanthropy do incalculable mischief to society and politically. There is no such false philanthropy rampant nowdays in England that we hail with pleasure the following outcries and common sense expression of opinion on the subject by your friend, S. J. May, who writes in the *Standard* of the 25th inst. "It is not in the least more appropriate to the case than it was in the case of the poor man, that we have no fault to find with philanthropy. When you get the genuine article there is nothing like it: it is the very essence of all that is good and virtuous in human nature, and the true philanthropist is the nearest approximation to Omnipotence that we can hope to see here below." "The same man," he goes on, "is his Hovansky, and his Frascos, and his Gipsy for them. But there are philanthropists and philanthropists. Love is rare perfect; and love of the race, like love of the individual, is more than likely to be egotistical and it may be set down as a pretty safe rule that your professional philanthropist is, nine cases out of ten, a professional bubble-blower. He is a man who has no other sentiment than for some. Fortunately he tribe do not flourish here with the same phenomenal vigour as in them other countries. In England as to a regular forcing-house of a perfect hothead of professional philanthropy. The tight little island fairly reeks with it. But, while we are not absolute overruns and swamped by it, we are not without it. It is a good thing, and it is on the side of the water. The main objection to professional philanthropists is that, instead of aiding, they impede the reform of civilization. Their pet hobby is prison reform, and yet those who know best, from actual experience in the supervision of the criminal classes, affirm that the principal obstacle to the improvement of the prison system is the professional philanthropist, himself. They sickly continually, rambling, panegyric, benevolent, and everlasting talk-alike-tends rather to increase and develop crime than to diminish it; and prison authorities agree, almost to a man, that there is greater nuisance than the horde of so-called humanitarians who, with their talk of morality, under the name of philanthropy, undo in a day the result of months of patient vigilance and wise discipline. We are far from advocating cruelty to animals; but we are also equally averse to butchery on both sides of a man's head because he has a glar, or condoling with a murderer because he sleeps on straw instead of a spring mattress. In fact, we do not think that the world would be improved or comforted and coddled bread is in a convict, or inside an object of interest because his villanies have put him behind the bars. Now, our Governor, who has a weakness for philanthropy, especially when it does not cost him anything, believes in converting a State prison into a sort of earthly Paradise, and cheerfully maintains that the only way to make the world a better place is to have all behave in the angelic manner befitting such an abode. He has a fellow feeling for criminals, and evidently thinks that the first duty of the Commonwealth is to make them comfortable. Give them good food and drink, and they will be content and on toast-and don't bother them upon to be his creed. And the puling, preaching professional philanthropists all agree with him. I don't doubt that if you and all he should be expected to do, unless it is on occasion to break jail or brain some 'brutal warden.' Don't interrupt his converse with the outside world, and above things don't hurt his feelings! A count mortal may have sensibilities, but they are coarse and slow-like compared to the feelings of a fellow creature. The feelings of a fellow creature of humanity happy, and philanthropists apparently forget all about the feelings of the wretched man who is being tortured. Why they are being

notably to manure and make it strong and more rampant. They develop a kinship at the expense of moral principles, and they are not aware of the fact that they take no interest in any but morally diseased humanity. Guy de Maupassant is to be interesting, virtuous, honest, pure, pious upon their moral plane, but they are not interested in the spits of wickedness, the *traces impures* of life. The poor and suffering who are not too common to be so compassionate to, your hardened criminal, with the placid spots of sin festering all over him, is poor as a victim and a martyr. Verily, philanthropy is a disease of the heart.

Unfortunately for Hongkong, the passion of philanthropy was not only unhealthily steeped to Sir John Pope Hennessy, it was remarkably profitable. It has provided capital in the Press, and so well invested that it has produced a new class of capitalists at the present moment our ex-Governor, Sir John Lubbock, has been able to buy the market speculators in the House of Commons, who would assuredly lead him to drag him out of any scrape into which his anti-English policy may plunge him.

A revolution of public feeling in Great Britain has led to some day, doubtless, when there are certain indications that you are now, of which the necessity for the recent, urgent, appeal of the Anti-Opium Society for pecuniary support may be taken as one good sign. Meanwhile we can only deplore the effects of a social system which has not signally failed, in which are only half as real as the miseries and suffering, which surge around the bourgeois on every hand in London and the great cities in the United Kingdom, who scheming agitators, with face of brass and heart of granite, but only tongue, cast a malignant eye upon the wretched and weary, on a credulous public for the redress of grievances that are imaginary, wrongs that have been coined or magnified.

JUDGMENT.

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